The essence of Will, on the other hand, is choice, or the opposite of choice, rejection. It takes various forms, and may have degrees of intensity ; if the object be present it is adoption or consent, and if the object be absent it is wish or desire, and when it leads to action it is volition, but under all its forms it is characterized by active selection or rejection. This is an element not found in emotion. There may be lively attachments and excitement, when there is no choice. Nor, on the other hand, are the peculiarities of emotion necessarily present in the exercises of the voluntary power of the mind. We may choose objects to which we are not instinctively attached, nay, to which we have rather a natural feeling of aversion. The will is often in its highest exercise when it is resisting the tide of emotional impulse. Nor is the mind necessarily in a moved state when it forms its resolutions; on the contrary, the common volitions, as when we will to move the members of our body, are unattended by any excitement, and our strongest determinations are often taken in our calmest moods.*

We think it high time that writers on mental science should be prepared to admit that there is a separate class of mental affections, which we may call by the generic term Will, or, as we would prefer, the Optative states of mind. These are very numerous, and differ from each other in degree and in certain minor qualities, but they all agree in this, that they contain choice or rejection. In this class we include not only volition

* Our older divines and moralists were accustomed to speak of the will as a separate attribute of the mind. In this country and in France, later metaphysicians, in the natural recoil from the excessive multiplication of original principles, have gone to a worse extreme than that which they sought to avoid, and have laboured to resolve the will into mere sensibility. In the writings of the schools of Condillac, of Brown, and of James Mill, we find wish and desire represented as emotions, and volition as the prevailing desire. It is to the credit of the speculators of Germany, that they have commonly given a lofty sphere to

the will, though in some cases they have confounded it with the activity of the mind. We have now in France and in this country a happy reaction against the over-refinement of analysis which explains away a principle by overlooking its characteristic quality. Cousin, Jouffroy, and others in France,—Chalmers, Payne, and others in Britain, while they still speak of desire as a mere emotion, take pains to shew that volition is something more than desire, and remove it out of the category of the common emotions altogether. We are not satisfied that they have drawn the line of distinction at the proper place, we are not convinced that desire is a mere emotion, or that the all important distinction is between desire and volition; still it is pleasant to find these eminent men striving to save morality, by representing the will as an unresolvable and independent potency.